Rough Field Notes - Misc.

12

B79-0054/010(12)

meaning of (klein). (Smallboy) told people that when they were on earth & got possessions they used to pile them together till a pile was assumbled. (Small) told them that a pile was apt to get rotten at bottom, hence they must give away the bottom, & keep the more recently acquired.

① (crabbush), each man gets medal after war, actual act of bestowing = " , no one knows what it will be.

Suppose man wants to give (klein), his family meets, decides on how to give out his wealth. They decide to give a copper to X, & so many blankets. This is done in public and people know value of copper. He keeps copper for 5 or maybe 10 years, then he decides to make a splash. I pass copper to 3rd man Y, still worth $200. It is now time for X to repay W. Public ceremony, repaying to W, $300. Joshua swears that there is no definite scale of interest, everybody knows the circumstances of everyone else, & if a man has need, e.g. to fix up chestie in family, it is understood that he can pay no more. Third man, Y, makes splash, repaying X

① In old days a (sisauk) dance, now difference being forgotten & often done at (shusint) dance.
② (sisauk) marks.
③ Indians regard photographs as essence of dead people, realize they are not the dead but choose to believe, as in this case.
④ I tell the (tyis) of my plans, in case of later trouble, no commoner knows anything of it, except perhaps carpenter, who must keep quiet. No other (tyi) bother to look at work.
③ Commoners know quite well.

A (husuit)① dance is going on. ~~Someone comes in with wooden mask.~~ ~~I recognise him as friend of mine & buy a Copper on. The next flesh~~ ~~liquor fire, in honour of dancer with mask. A Copper taken in this house~~ ~~loses its value & becomes worth nothing.~~ I am a (Tyi) who has lost nearly all relatives. F, F B, F S & M B etc, & etc. I am almost alone. I go to Carpenters telling ~~them~~ to make ~~masks~~② used by these people during life. ~~The~~ Carpenters make these in secret④ Order is to be held, people gather. (Tyi) young men are to be wearers of masks, they wait outside hall, aided by carpenters. I am in hall. Rep of C (a licensed man) in hall; another outside. people inside hear a whistle four without. The license man draws attention of people inside to it, says he must go to investigate. He meets license men outside, stays some time to blind people. He returns and tells people that my house has been thrown open at top, i.e. destroyed & that suit as departed wish to return & take part in my business. What do people think, "Yes tell us it". Out he goes, & conveys news that people who opposed him come in wearing masks, regarded as dead men③ belong in (husuit)① Yes, people say. That is my father, F B etc. They all are in hall together. Wish to exit, go out. I am only living relative of dead suit. I dwell with me

224
(1) e.g. worth $500.
(2) A commoner can never own a copper, this is only time he ever has one in possession, & take care than some man never gets twice in possession. Given to very poor man: he will get something in redemption.
(3) Not always given to poor man, sometimes taken to grave and spiked on ancestral totem pole. Another (type) wishing to give similar chance but has no copper. He asks me for my spiked copper, I consent. On second home, before laying down, I tell how I acquired same & sacrifice it. In this case I pay at least value of copper + interest according to possession.
In Potlatch, a tyee started out hunting at Knight's Inlet. After scrap he killed a bear which had streaky skin. We thought there was something peculiar & called (klim) feast. He had a copper. Skin was hung up, & called attention of people to it (type) peelers & hoped to be recipients. Man cut copper part off & gave it to (Sibrail) by saying words of presentation putting it on fire. (type) had never seen such, but said nothing. Someone got skin. On later date we with Spotlyn tried at mallards; so bear Astley, stood on log, fired at head & apparently killed it. He rolled it over from point blank range on back preparatory to skinning. Other barrel went off, woke bear which mauled him. (3) Some boys saw him in wounded state on returning to vi-

copper (1) saying I am poor & down & out, but my spirit is bucked up by assistance of suit & departed. The earth trod over by men, has been trod over by departed spirits. I lay copper reverently on earth, & put gifts beside them. These gifts I distribute to (typ) each gifts. As (typ) payment. Copper has been placed in block of cloud when it (typ) lost its value, any (typ) can pick it up, pass it over to any comer (2) The (typ) know who has got copper. It is known that I have sacrificed a copper, another (typ) goes to poor man, says, "I will give you $20. for copper". Buys it, & value of copper is now $20. Ct succeeding class (typ) owner brings copper. At this stage only (typ) are present, the new owner explains who it belonged to, its original owner, & present value ($20.) He puts it in arms of a (typ) like a baby, the owner bargains gifts (6) to holder & corresponding to value of gifts, & so copper increases in value. Copper then returned. Passed on to other (typ) repeated & so on till back to original $500.

lage, clashed [illegible] to the people. (sint) appeared & told him he had killed [illegible] on two occasions, but (smail) had given gift of copper to id. Put [illegible] on him & he became whole. People came to meet him, he was fat & at once become (ashwalaigait), even as came today.

(2) [illegible] (alqumtsim)

sai'notte'mott'mott & lk = son of Albuntsum, descend after F is business

(4) Fort Rupert people, Joshua believes, sometimes cut coppers, but knows nothing about it.

(6) Returnable later on with interest, but coppers of comparatively little value to Bella Coola; in recent years more important, Joshua believes due to influence of Kwakiutl.

He had good rifle, & looking back he saw animal coming up steep mountain behind him. It was a big animal with big nose, & streaked black & white skin, something like bear but not bear. This animal had been sent by Kingcomb & had come over mountains. He was amazed, not knowing original, animal lifted nose, sniffed, & rushed at man, pulled gun from him, & wrestled with man. Later managed to wriggle back down hill, got gun, killed it, skinned it & took

If carpenter does not get money for making totem pole, he breaks it down.

~~He last good to~~
skin to village. Said he was going to (skin) & would show them the wonderful skin. When making (skin) he took very valuable copper, saying "God is above you all, I will potlatch him first & gave him copper. Then (skinned) & give away skin.
(8) He called to bear to stop, "I have not insulted you".
(9) (suit) = power of exhumation

① 2 7 all 8 possing of copper from one to another must be public.

Tribe of Indians to south, living in small valley in mountains, with only narrow entrance - White man came, but had little to teach these Indians. White man encroached & drove Indians to mountains - One Indian got vision from (Swazi) - I see what you want, but you are helpless. If you get into one frame of mind, I will help you. He told his friends, but a few never spoke it. Game scarce, again for some time. Then they became unfriendly, White men get out! Kept warning white man, but disappeared

(1) 240 ♯ nii si mussta

(2) al tu tu x ms lk al tam y ɛ l i t = names of trade.

(3) At time of entering into job his stone clubs were thrown.

(4) If decided person should die he would lie in wait & slay.

(5) There are certain laws laid down for dances, e.g. man who failed to stay in after guts cut would, in old days, have been put to death in dance hall by the man on orders of (nonodjonc)

(6) A (busunt) dance.

(7) A man having a (busunt) dance must be a (tyt) but only no. 1 (tyt) is a (nonodjonc), & every (tyt) not a (busunt)

A man lived at (Gs·anone) who had license as [illegible], handed down from father. Had work in more than one village. Used to work on order of (nonodjone) near village was mountain (1), precipitous on one side, with cave near top; he had found it by accident & was disliked for job, did not like it se, so decided if going to die would die in cave on mountain so that no one would spit & stamp on grave as that of executioner. One fall, when old, he disappeared searched woods, he found. Next spring some young fellows found corpse in cave.

247

(1) a'alk (2) = people not (husuit), every (tyi') not a (husuit).
(2) (aalk) dance together.
(3) at this time all (aalk) except leader were bowed.
(4) (husuit) head not be (tyis).
(5) q ai ɹ ho = (a'alk) dance. They were made by ancestor of (aalk); no whistles or wands. They wore eagle-feather head-dresses, but little else worn. Their business was very different from (husuit) and (sisauk), probably (aalk) did not go to later.
(6) In order to check coming in of (aalk)
(7) All (aalks) very scared except chief, he drove in spear, said "Let us see how spirit-burning come off." Proud under said "O K!!" (aalks) Still more scared except (tyi)
(8) i.e. a new (husuit) being ~~tortured~~ initiated, this was 2nd night when all would come in.
(9) newly initiated (husuit) who was sitting on elevated seat above (nonentity one)
(10) to dance above present one.
(11) new covering of blunders, telling lost to keep brave.